॥ श्रीः ॥

॥ ब्रह्मानुचिन्तनम् ॥

Śriḥ

Brahmānucintanam

Meditation on Brahman

Autorių teisės saugomos

1

अहमेव परं ब्रह्म वासुदेवाख्यमव्ययम् ।
इति स्यान्निश्चितो मुक्तो बद्ध एवान्यथा भवेत् ॥ १ ॥

aham-eva-paraṁ brahma vāsudevākhyam-avyayam
iti syān-niścito mukto baddha evānyathā bhavet

aham eva **I am, indeed,** param **Supreme** brahma **Brahman** vāsudevaḥ **Vasudeva, Supreme Being** ākhyam **called** avyayam **changeless** iti **thus** syāt **should be** niścitaḥ **in certitude** muktaḥ **the Liberated** baddhaḥ **a bound one** eva **indeed** anyathā **otherwise** bhavet **will be**

I am, indeed, the Supreme Brahman,
Called the Supreme Being, changeless;
Thus should be in certitude the Liberated;
Otherwise, he will be one bound, indeed.

(Alternative translation for fourth line:
One bound, indeed, will be otherwise.)

Autorių teisės saugomos

2

अहमेव परं ब्रह्म निश्चितं चित्त चिन्त्यताम् ।
चिद्रूपत्वादसङ्गत्वादबाध्यत्वात्प्रयत्नतः ॥ २ ॥

aham-eva paraṁ brahma niścitaṁ citta cintyatām
cid-rūpatvād-asaṅgatvād-abādhyatvāt-prayatnataḥ

aham eva **I am, indeed,** param **Supreme** brahma **Brahman** niścitam citta **with a firm mind, with a settled mind, with a mind of certainty, with an unopposed mind** cintyatām **let this be contemplated, thought** cit rūpatvāt **being of the nature of Consciousness** asaṅgatvāt **being attachmentless** abādhyatvāt **being unaffected** prayatnataḥ **by persevering effort**

I am, indeed, the Supreme Brahman.
Let this be contemplated with a mind of certainty,
Being of the nature of Consciousness, being without attachment,
Being unaffected, [and] by persevering effort.

Autorių teisės saugomos

3

अहमेव परं ब्रह्म न चाहं ब्रह्मणः पृथक् ।
इत्येवं समुपासीत ब्राह्मणो ब्रह्मणि स्थितः ॥ ३ ॥

aham-eva paraṁ brahma na cāhaṁ brahmaṇaḥ pṛthak
ityevaṁ samupāsīta brāhmaṇo brahmaṇi sthitaḥ

aham eva paraṁ brahma **I am, indeed, the Supreme Brahman** na ca aham **and I am not** brahmaṇaḥ **from Brahman** pṛthak **different, separate** iti **thus** evam **indeed** samupāsīta **should meditate** brāhmaṇaḥ **a brahmin (one who knows the Veda-s)** brahmaṇi **in Brahman** sthitaḥ **established, abiding**

I am, indeed, the Supreme Brahman,
And I am not different from Brahman;
Thus, indeed, should a brahmana (a brahmin) meditate,
Abiding in Brahman.

Autorių teisės saugomos

4

सर्वोपाधिविनिर्मुक्तं चैतन्यं च निरन्तरम् ।
तद्ब्रह्माहमिति ज्ञात्वा कथं वर्णाश्रमी भवेत् ॥ ४ ॥

sarvopādhi-vinirmuktaṁ caitanyaṁ ca nirantaram
tad-brahmāham-iti jñātvā kathaṁ varṇāśramī bhavet

sarva upādhi vinirmuktam **free from all limitations**
caitanyam ca **Awareness and** nirantaram **pause-less, uninterrupted** tat brahma **that Brahman**
aham **I am** iti **thus** jñātvā **having known** katham **how** varṇa āśramī **one who observes the rules of castes and orders of life** bhavet **can become**

Free of all limitations
And with uninterrupted Awareness,
Having known thus that I am Brahman,
How can one become one who observes castes and orders of life?

Autorių teisės saugomos

5

अहं ब्रह्मास्मि यो वेद स सर्वं भवति त्विदम् ।
नाभूत्या ईशते देवास्तेषामात्मा भवेद्धि सः ॥ ५ ॥

ahaṁ brahmāsmi yo veda sa sarvaṁ bhavati tvidam
nābhūtyā īśate devās-teṣām-ātmā bhaved-dhi saḥ

aham brahma asmi **I am Brahman** yo veda **one who knows** saḥ sarvaṁ bhavati **he becomes all** tu **indeed** idam **this** na abhūtyā **by not being non-existent** īśate **become the Lord (īśvara)** devāḥ **the gods** teṣām **their** ātmā **Self** bhavet **becomes** dhi **established, fix the mind on (another version:** bhavet hi **indeed becomes, because)** saḥ **he**

One who knows, "I am Brahman,"
He becomes all this;
By not being nonexistent, the gods become the Lord (Isvara);
Their Self, indeed, he becomes.

(Alternative translation of the fourth line: Because their Self he becomes.)

(Alternative translation of the fourth line: [As] their Self he becomes established.)

Autorių teisės saugomos

6

अन्योऽसावहमन्योऽस्मीत्युपासते योऽन्यदेवताम् ।
न स वेद नरो ब्रह्म स देवानां यथा पशुः ॥ ६ ॥

anyo'sāv-aham-anyo'smīty-upāsate yo'nya-devatām
na sa veda naro brahma sa devānāṁ yathā paśuḥ

anyaḥ asau **this one is different** aham anyaḥ asmi **I am one different** iti **thus** upāsate **worships, acknowledges, serves, is devoted to, contemplates upon** yaḥ **he who** anya devatām **other gods** na saḥ veda **he does not know** naraḥ **man** brahma **Brahman** saḥ **he** devānām **among the gods** yathā **like** paśuḥ **beast, tethered animal, individual in bondage**

"This one is different; I am different,"
He who thus contemplates upon (worships, is devoted to) other gods,
That man does not know Brahman.
He is like a beast (one in bondage) among the gods.

Autorių teisės saugomos

7

अहमात्मा न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक्।
सच्चिदानन्दरूपोऽहं नित्यमुक्तस्वभाववान् ॥ ७ ॥

aham-ātmā na cānyo'smi brahmaiv-āhaṁ na śokabhāk
sac-cid-ānanda-rūpo'haṁ nitya-mukta-svabhāvavān

aham ātmā **I am the Self** na ca anyaḥ asmi **I am not anyone different** brahma eva aham **I am, indeed, Brahman** na śokabhāk **not having any portion of sorrow** sat-cit-ānanda-rūpaḥ aham **I am of the nature of Being-Consciousness-Bliss** nitya muktaḥ **ever, eternally liberated** svabhāva-vān **one with the own nature of, innate state of being**

I am the Self; I am not anyone different.
I am, indeed, Brahman, not having any portion of sorrow.
I am of the nature of Being-Consciousness-Bliss.
I am of the innate nature that is ever liberated.

Autorių teisės saugomos

8

आत्मानं सततं ब्रह्म संभाव्य विहरन्ति ये ।
न तेषां दुष्कृतं किंचिद्दुष्कृतोत्था न चापदः ॥ ८ ॥

ātmānaṁ satataṁ brahma saṁbhāvya viharanti ye
na teṣāṁ duṣkṛtaṁ kiṁcid-duṣkṛtotthā na cāpadaḥ

ātmānam **oneself** satatam **always** brahma **Brahman**
sambhāvya **having that conviction, considering**
viharanti ye **those who move about, roam** na
teṣām **not for them** duṣkṛtam **wrong, evil, wicked**
actions kiṁcit **in the least** duṣkṛta utthāḥ **arising**
from wrong, wicked, evil actions na ca āpadaḥ **and**
no dangers, distress, misfortune

Those who move about having the conviction
That oneself is always Brahman,
Not for them in the least are there any wrong
actions,
And there are no dangers (distress) arising out of
wrong actions.

Autorių teisės saugomos

9

आत्मानं सततं ब्रह्म संभाव्य विहरेत्सुखम् ।
क्षणं ब्रह्माहमस्मीति यः कुर्यादात्मचिन्तनम् ॥ ९ ॥

ātmānaṁ satataṁ brahma saṁbhāvya viharet-sukham
kṣaṇaṁ brahmāham-asmīti yaḥ kuryād-ātma-cintanam

ātmānam **oneself** satatam **always** brahma **Brahman**
sambhāvya **considering, having the conviction**
viharet **one should move about** sukham **happily**
kṣaṇam **for one moment** brahma aham asmi **I am**
Brahman iti **thus** yaḥ **he who** kuryāt **does** ātma
cintanam **contemplation upon the Self**

Having the conviction that oneself is always
Brahman,
One should move about happily.
If, for one moment, one thus does contemplation
Upon the Self as, "I am Brahman,"
Having the conviction that oneself is always
Brahman,
Should move about happily.)

(Alternative translation: He who does contempla-
tion for a moment
On the Self thus as, "I am Brahman,"
Having the conviction that oneself is always
Brahman,
Should move about happily.)

Autorių teisės saugomos

10

तन्महापातकं हन्ति तमः सूर्योदयो यथा ।
अज्ञानाद्ब्रह्मणो जातमाकाशं बुद्बुदोपमम् ॥ १० ॥

tan-mahā-pātakaṁ hanti tamaḥ sūryodayo yathā
ajñānād-brahmaṇo jātam-ākāśaṁ budbud-opamam

tat **that** mahāpātakam **great sin that causes one to fall** hanti **destroys** tamaḥ **darkness** sūryodayaḥ yathā **just as sunrise** ajñānāt **from ignorance** brahmaṇaḥ **of Brahman** jātam **was born** ākāśam **space** budbuda upamam **like, resembling, comparable to a bubble, embryo, eye disease**

That destroys great sin, which causes one to fall,
Just as sunrise does to darkness.
From ignorance of Brahman,
Was born space, like a bubble.

Autorių teisės saugomos

11

आकाशाद्वायुरुत्पन्नो वायोस्तेजस्ततः पयः ।
अद्भ्यश्च पृथिवी जाता ततो व्रीहियवादिकम् ॥ ११ ॥

ākāśād-vāyur-utpanno vāyos-tejas-tataḥ payaḥ
adbhyaśca pṛthivī jātā tato vrīhi-yavādikam

ākāśāt **from space** vāyuḥ **wind** utpannaḥ **arose, was born, appeared** vāyoḥ **from wind** tejaḥ **light, fire** tataḥ **therefrom** payaḥ **water** adbhyaḥ ca **and from water** pṛthivī **earth** jātaḥ **was born** tataḥ **therefrom** vrīhi yava ādikam **rice, barley (or any grain) beginning with (and the rest)**

From space arose wind,
From wind, light (fire); therefrom water;
And from water, earth was born;
Therefrom rice, barley, and such.

Autorių teisės saugomos

12

पृथिव्यप्सु पयो वह्नौ वह्निर्वायौ नभस्यसौ ।
नभोऽप्यव्याकृते तच्च शुद्धे शुद्धोऽस्म्यहं हरिः । १२ ॥

pṛthivy-apsu payo vahnau vahnir-vāyau nabhasy-asau
nabho'pyavyākṛte tacca śuddhe śuddho'smyahaṁ
hariḥ

pṛthivī **the earth** apsu **in waters** payaḥ **water**
vahnau **in fire** vahniḥ **fire** vāyau **in wind** nabhasi
in the sky asau **this** nabhaḥ api **the sky also, even**
avyākṛte **in the unmanifested** tat ca **and that**
śuddhe **in the Immaculate, the Pure** śuddhaḥ **the**
Immaculate asmi aham **I am** hariḥ **Hari, the**
Withholder, the One who wards off or carries
away (as interpreted by Śrī Śaṅkara in the Viṣṇu-
sahasranāma)

The earth in waters, water in fire,
Fire in wind, wind in space,
And even this space in the unmanifested, and that
in the Immaculate;
The Immaculate I am, Hari.

Autorių teisės saugomos

13

अहं विष्णुरहं विष्णुरहं विष्णुरहं हरिः ।
कर्तृभोक्त्रादिकं सर्वं तदविद्योत्थमेव च ॥ १३ ॥

ahaṁ viṣṇur-ahaṁ viṣṇur-ahaṁ viṣṇur-ahaṁ hariḥ
kartṛ-bhoktrādikaṁ sarvaṁ tad-avidyottham-eva ca

aham viṣṇuḥ **I am Visnu, the All-Pervasive** aham viṣṇuḥ **I am Visnu** aham viṣṇuḥ **I am Visnu** aham hariḥ **I am Hari** kartṛ **the doer** bhoktṛ **the enjoyer, experiencer** ādikam **and such** sarvam **all** tat **that** avidyā uttham eva ca **arisen from ignorance, also, indeed**

I am Visnu (the All-Pervasive),
I am Visnu, I am Visnu, I am Hari.
The doer, the enjoyer (experiencer), and such,
All that, also, has arisen from ignorance, indeed.

Autorių teisės saugomos

14

अच्युतोऽहमनन्तोऽहं गोविन्दोऽहमहं हरिः ।
आनन्दोऽहमशेषोऽहमजोऽहममृतोऽस्म्यहम् ॥ १४ ॥

acyuto'ham-ananto'haṁ govindo'ham-ahaṁ hariḥ
ānando'ham-aśeṣo'ham-ajo'ham-amṛto'smyaham

acyutaḥ **one who is imperishable** aham **I am** anantaḥ **the limitless, endless, boundless** aham **I am** govindaḥ **the protector of the earth, reclaimer of the earth, known through scriptural texts (as interpreted by Śrī Śankara in the Viṣṇu-Sahasranāma Bhāṣya)** aham **I am** aham hariḥ **I am Hari** ānandaḥ **bliss** aham **I am** aśeṣaḥ **one without a remainder, the entirety** aham **I am** ajaḥ **the Unborn** aham **I am** amṛtaḥ **the Immortal** asmi aham **I am**

I am the imperishable, I am the endless (the boundless).
I am Govinda (the Protector of the world, the One known through scriptural texts), I am Hari.
I am bliss, I am the entirety (the all, without remainder).
I am the Unborn; I am the Immortal.

Autorių teisės saugomos

15

नित्योऽहं निर्विकल्पोऽहं निराकारोऽहमव्ययः ।
सच्चिदानन्दरूपोऽहं पञ्चकोशातिगोऽस्म्यहम् ॥ १५ ॥

nityo'haṁ nirvikalpo'haṁ nirākāro'ham-avyayaḥ
sac-cid-ānanda-rūpo'haṁ pañcakoś-ātigo'smy-aham

nityaḥ aham **I am eternal** nirvikalpaḥ aham **I am without doubts, differentiation** nirākāraḥ aham **I am without form** avyayaḥ **changeless** sat cit ānanda rūpaḥ aham **I am of the nature of Being-Consciousness-Bliss** pañca kośa atigaḥ **one who goes beyond the pentad of sheaths** asmi aham **I am**

I am eternal; I am without doubts (without differentiation).
I am without form; [I am] changeless.
I am of the nature of Being-Consciousness-Bliss.
I am one who goes beyond the pentad of sheaths.

Autorių teisės saugomos

16

अकर्ताहमभोक्ताहमसङ्गः परमेश्वरः ।
सदा मत्संनिधानेन चेष्टते सर्वमिन्द्रियम् ॥ १६ ॥

akartāham-abhoktāham-asaṅgaḥ parameśvaraḥ
sadā mat-saṁnidhānena ceṣṭate sarvam-indriyam

akartā aham **I am the non-doer** abhoktā aham **I am the non-enjoyer** asaṅgaḥ **the unattached, without association** parameśvaraḥ **the Supreme Lord** sadā **always** mat sannidhānena **by my presence** ceṣṭate **become active** sarvam indriyam **all the senses**

I am the non-doer; I am the non-enjoyer;
The unattached, the Supreme Lord.
Always by my presence
All the senses become active.

Autorių teisės saugomos

17

आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन ।
स्वभावनिर्मलः शुद्धः स एवाहं न संशयः ॥ १७ ॥

ādi-madhy-ānta-mukto'haṁ na baddho'haṁ kadācana
svabhāva-nirmalaḥ śuddhaḥ sa evāhaṁ na saṁśayaḥ

ādi madhya anta **beginning middle end** muktaḥ
aham **I am free of, one liberated** na baddhaḥ aham
I am not one who is in bondage kadācana **ever, at any time** svabhāva nirmalaḥ **by nature blemishless** śuddhaḥ **pure** saḥ eva aham **I, indeed, am He** na saṁśayaḥ **no doubt of this**

I am free of beginning, middle, and end.
I am never one bound at any time.
By nature blemishless, pure, I, indeed, am He.
There is no doubt of this.

(Alternative translation: In the beginning, middle, and end, I am the Liberated.
I am never one bound at any time.
By nature blemishless, pure, I, indeed, am He.
There is no doubt of this.)

Autorių teisės saugomos

18

ब्रह्मैवाहं न संसारी मुक्तोऽहमिति भावयेत् ।
अशक्नुवन्भावयितुं वाक्यमेतत्सदाभ्यसेत् ॥ १८ ॥

brahmaivāhaṁ na saṁsārī mukto'ham-iti bhāvayet
aśaknuvan-bhāvayituṁ vākyametat-sadābhyaset

brahma eva aham **I am, indeed, Brahman** na saṁsārī **not of samsara, the birth-and-death cycle** muktaḥ aham **I am the Liberated** iti **thus** bhāvayet **one should have the conviction** aśaknuvan **if not capable of** bhāvayitum **having the conviction** vākyam etat **these words, sayings** sadā **always** abhyaset **should practice**

I am, indeed, Brahman, not of samsara.
I am the Liberated; thus one should be abiding in that conviction.
If not capable of [such] conviction,
These sayings one should always practice.

Autorių teisės saugomos

19

यदभ्यासेन तद्भावो भवेद्भ्रमरकीटवत् ।
अत्रापहाय संदेहमभ्यसेत्कृतनिश्चयः ॥ १९ ॥

yad-abhyāsena tad-bhāvo bhaved-bhramara-kīṭavat
atrāpahāya saṁdeham-abhyaset-kṛta-niścayaḥ

yat abhyāsena **by means of which practice** tat bhāvaḥ **that conviction** bhavet **will arise, become, exist** bhramara kīṭavat **as in the case of the bee and the worm** atra apahāya **here giving up, leaving** saṁdeham **doubt, uncertainty** abhyaset **one should practice** kṛta niścayaḥ **doing with determination**

By means of which practice that conviction will arise (come to be),
As in the case of the bee and the worm,
Giving up here [any] doubt (uncertainty),
One should practice with determination.

Autorių teisės saugomos

20

ध्यानयोगेन मासैकाद्ब्रह्महत्यां व्यपोहति ।
संवत्सरं सदाभ्यासात्सिद्धचष्टकमवाप्नुयात् ॥ २० ॥

dhyāna-yogena māsaikād-brahma-hatyāṁ vyapohati
saṁvatsaraṁ sadābhyāsāt-siddhyaṣṭakam-avāpnuyāt

dhyāna yogena **with, by the yoga of meditation**
māsa ekāt **in a month's time** brahmahatyām **the sin of killing a brahmin** vyapohati **one atones for** saṁvatsaram **one year** sadā **always** abhyāsāt **from, by practice** siddhi aṣṭakam **the eightfold accomplishments** avāpnuyāt **one shall attain**

By the yoga of meditation, in a month's time,
One atones for the sin of killing a brahmin;
By constant practice for a year,
The eight accomplishments one shall attain.

Autorių teisės saugomos

21

यावज्जीवं सदाभ्यासाज्जीवन्मुक्तो भवेद्यतिः ।
नाहं देहो न च प्राणो नेन्द्रियाणि तथैव च ॥ २१ ॥

yāvaj-jīvaṁ sadābhyāsāj-jīvanmukto bhaved-yatiḥ
nāhaṁ deho na ca prāṇo nendriyāṇi tathaiva ca

yāvat jīvam **lifelong** sadā **always, continuously** abhyāsāt **by practice** jīvanmuktaḥ **one liberated while in a body, while alive** bhavet **shall become** yatiḥ **one who strives** na aham dehaḥ **I am not the body** na ca prāṇaḥ **and not the prana (vital airs, life energy)** na indriyāṇi **not the senses** tathā eva ca **and likewise, indeed**

By continuous, lifelong practice,
One who strives shall become one liberated while alive.
I am not the body and not the prana;
And, likewise, not the senses, indeed.

Autorių teisės saugomos

22

न मनोऽहं न बुद्धिश्च नैव चित्तमहंकृतिः ।
नाहं पृथ्वी न सलिलं न च वह्निस्तथानिलः ॥ २२ ॥

na mano'haṁ na buddhiśca naiva cittam-ahaṁkṛtiḥ
nāhaṁ pṛthvī na salilaṁ na ca vahnis-tathānilaḥ

na manaḥ aham **I am not the mind** na buddhiḥ ca **and not the intellect** na eva cittam **not, indeed, the memory, thinking** ahaṁkṛtiḥ **the ego** na aham **I am not** pṛthvī **earth** na salilam **not water** na ca **and not** vahniḥ **fire** tathā **likewise** anilaḥ **wind**

I am not the mind, not the intellect,
Not, indeed, thinking (memory), and not the ego.
I am not earth, not water,
Not fire and not wind, likewise.

Autorių teisės saugomos

23

न चाकाशो न शब्दश्च न च स्पर्शस्तथा रसः ।
नाहं गन्धो न रूपं च न मायाहं न संस्मृतिः ॥ २३ ॥

na cākāśo na śabdaśca na ca sparśas-tathā rasaḥ
nāhaṁ gandho na rūpaṁ ca na māyāhaṁ na
saṁsmṛtiḥ

na ca ākāśaḥ **and not space** na śabdaḥ ca **and not sound** na ca sparśaḥ **and not touch** tathā **likewise** rasaḥ **taste** na aham **I am not** gandhaḥ **smell** na rūpam **not form** ca na māyā aham **and I am not illusion, delusion** na saṁsmṛtiḥ **not remembrance**

And not space and not sound,
And not touch, likewise, [not] taste,
I am not smell, not form,
And I am not illusion (delusion) [and] not remembrance.

(Alternative version of the text pertaining to the final two words of the fourth line:

न संसृतिः na saṁsṛtiḥ **no transmigration, no successive stages of existence, no mundane or worldly existence)**

Autorių teisės saugomos

24

सदा साक्षिस्वरूपत्वाच्छिव एवास्मि केवलः ।
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ॥ २४ ॥

sadā sākṣi-svarūpatvāc-chiva evāsmi kevalaḥ
mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam

sadā **always** sākṣi svarūpatvāt **being of the own nature of the Witness** śiva eva asmi **I am Siva, indeed** kevalaḥ **that which alone is** mayi eva **in me, indeed** sakalam **all** jātam **are born** mayi **in me** sarvam **all** pratiṣṭhitam **are established**

Being always of the nature of the Witness,
I am, indeed, Siva, that which alone is.
In me, indeed, all are born.
In me, all are established.

Autorių teisės saugomos

25

मयि सर्वं लयं याति तद्ब्रह्मास्म्यहमद्वयम् ।
सर्वज्ञोऽहमनन्तोऽहं सर्वेशः सर्वशक्तिमान् ॥ २५ ॥

mayi sarvaṁ layaṁ yāti tad-brahmāsmy-aham-
advayam
sarvajño'ham-ananto'haṁ sarveśaḥ sarva-śaktimān

mayi **in me** sarvam **all** layam yāti **reach dissolution** tat brahma **that Brahman** asmi aham **I am** advayam **without a second** sarvajñaḥ aham **the Omniscient I am** anantaḥ **the limitless, endless, boundless, the Infinite** aham sarva īśaḥ **I am the Lord of all** sarva śaktimān **the all powerful, the Omnipotent**

In me, all reach dissolution.
That Brahman, without a second, I am,
The Omniscient I am, the Infinite I am,
The Omnipotent, the Lord of all.

Autorių teisės saugomos

26

आनन्दः सत्यबोधोऽहमिति ब्रह्मानुचिन्तनम् ।
अयं प्रपञ्चो मिथ्यैव सत्यं ब्रह्माहमव्ययम् ॥ २६ ॥

ānandaḥ satya-bodho'ham-iti brahmānucintanam
ayaṁ prapañco mithyaiva satyaṁ brahmāham-
avyayam

ānandaḥ **Bliss** satya **Truth** bodhaḥ **Knowledge**
aham **I am** iti **thus** brahma anucintanam **the**
thinking of, the meditation on Brahman ayam
prapañcah **this manifested, diverse universe**
mithyā eva **is, indeed, false** satyam **true, truly**
brahma aham **I am Brahman** avyayam **changeless**

Bliss-Truth-Knowledge I am;
Thus is the meditation on Brahman.
This manifested (diverse) universe is false,
indeed.
Truly, I am the changeless Brahman.

Autorių teisės saugomos

27

अत्र प्रमाणं वेदान्ता गुरवोऽनुभवस्तथा ।
ब्रह्मैवाहं न संसारी न चाहं ब्रह्मणः पृथक्॥ २७ ॥

atra pramāṇaṁ vedāntā guravo'nubhavas-tathā
brahmaivāhaṁ na saṁsārī na cāhaṁ brahmaṇaḥ
pṛthak

atra **here** pramāṇam **the proof** vedāntāḥ **the Vedanta-s** guravaḥ anubhavāḥ tathā **the experience of the Gurus likewise** brahma eva aham **I am Brahman, indeed** na saṁsārī **not of this samsara** na ca aham **and I am not** brahmaṇaḥ pṛthak **different, separate from Brahman**

The Vedanta-s and the experience of the Gurus,
Likewise, are here the proof.
I am, indeed, Brahman, not of this samsara,
And I am not different from Brahman.

Autorių teisės saugomos

28

नाहं देहो न मे देहः केवलोऽहं सनातनः ।
एकमेवाद्वितीयं वै ब्रह्मणो नेह किंचन ॥ २८ ॥

nāhaṁ deho na me dehaḥ kevalo'haṁ sanātanaḥ
ekamev-ādvitīyaṁ vai brahmaṇo neha kiṁcana

na aham dehaḥ **I am not the body** na me dehaḥ **the body is not mine** kevalaḥ aham **I am Kevala (that which alone is)** sanātanaḥ **ancient, everlasting** ekam eva **only one** advitīyam **without a second** vai **indeed** brahmaṇaḥ **[apart] from Brahman** na iha kiṁcana **there is nothing here**

I am not the body; the body is not mine.
I am the everlasting (the ancient), that which alone is,
Only one, without a second;
[Apart] from Brahman, there is nothing here, indeed.

Autorių teisės saugomos

29

हृदयकमलमध्ये दीपवद्वेदसारं
प्रणवमयमतर्क्यं योगिभिर्ध्यानगम्यम् ।
हरिगुरुशिवयोगं सर्वभूतस्थमेकं
सकृदपि मनसा वै चिन्तयेद्यः स मुक्तः ॥ २९ ॥

hṛdaya-kamala-madhye dīpavad-vedasāraṁ
praṇava-mayam-atarkyaṁ yogibhir-dhyāna-gamyam
hari-guru-śiva-yogaṁ sarva-bhūtastham-ekaṁ
sakṛdapi manasā vai cintayed-yaḥ sa muktaḥ

hṛdaya kamala madhye **in the center of the lotus of the heart** dīpavat **like a lamp** vedasāram **the essence of the Veda-s** praṇava mayam **full of, consisting of the sound, syllable of Om (Aum)** atarkyam **beyond argument** yogibhiḥ **by the yogi-s** dhyāna gamyam **reached by meditation** hari guru śiva yogam **united with Hari, Guru, and Siva** sarva bhūtastham **existing in all beings** ekam **the One** sakṛt api **even once, even at once** manasā **by, with the mind** vai **indeed** cintayet yaḥ **he who contemplates** saḥ **he** muktaḥ **one that is liberated**

Autorių teisės saugomos

Like a lamp, in the center of the lotus of the
heart,
The essence of the Veda-s, full of Pranava,
Beyond argument, reached by the yogis by
meditation,
United with Hari, the Guru, and Siva,
Existing in all beings, the One—
He who contemplates on this,
Even once, with the mind, indeed,
He is one that is liberated.

Autorių teisės saugomos

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य
श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छंकरभगवतः कृतौ
ब्रह्मानुचिन्तनं संपूर्णम् ॥

iti śrīmat-paramahaṁsa-parivrājak-ācāryasya
śrī-govinda-bhagavat-pūjya-pāda-śiṣyasya
śrīmac-chaṁkara-bhagavataḥ kṛtau
brahmānucintanaṁ saṁpūrṇam

Thus, of the venerable, glorious, highest renunciate, wandering recluse and great spiritual teacher,
Sri Govinda Bhagavan, whose feet are to be worshiped,
The disciple, the venerable, glorious Sankara Bhagavan, [by him] composed,
The Meditation on Brahman concludes.

Autorių teisės saugomos